بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM:
(THE MASJID)
FEBRUARY-06–2013

باب المساجد
Chapter 6: The Masjid

عن عائشة - رضي الله عنها - قالت: أمر رسول الله - صلى الله عليه وسلم - ببناء المساجد في الدور، وأن تنظف، وتطيب. رواه أحمد، وأبو داود، والترمذي، وصحح إرساله.

263. Narrated 'A'ishah (RAA): 'The Messenger of Allah (صلى الله عليه وسلم) ordered that mosques be built in residential areas and that they should be kept clean and be perfumed.' [Related by Ahmad and Abu Dawud and At-Tirmidhi]

-This hadith is telling you to spot a strategic area to build the masjid
-you should build it in a residential area so people can come
-it should be by the roadside, so someone can arrive easily
-it is not strategic to build a Masjid in the jungle
-the purpose of the Masjid is to serve the community
-don't build Masjids where it is hard to access
-the road to the masjid should be good with no potholes
-the masjid should be cleaned and perfumed

وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «قاتل الله اليهود: اتخذوا قبور أنبيائهم مساجد». متفق عليه. وزاد مسلم: «والنصارى».

264. Narrated Abu Huraira (RAA): The Prophet (صلى الله عليه وسلم) said, "Allah cursed the Jews (because) they took the graves of their Prophets as mosques." [Agreed upon] In the narration of Muslim, "and the Christians"]

-the caliphs burned incense to sweeten the smell of masjid
-the angels like sweet smells

ولهما: من حديث عائشة - رضي الله عنها: «كانوا إذا مات فيهم الرجل الصالح بنوا على قبره مسجدا». وفيه: «أولئك شرار الخلق».

265. Al-Bukhari and Muslim narrated on the authority of 'A'ishah

(RAA): "If any pious (religious) man dies among them, they would build a mosque (place or worship) over his grave." Also in this narration, "They are the worst of creatures (people)."

وعن أبي هريرة - رضي الله عنه - قال: بعث النبي - صلى الله عليه وسلم - خيلا، فجاءت برجل، فربطوه بسارية من سواري المسجد. الحديث. متفق عليه

266. Narrated Abu Huraira (RAA): 'The Prophet (صلى الله عليه وسلم) sent some horses (i.e. horsemen), who brought back a man (they had captured). They tied him to one of the pillars of the Mosque.' [Agreed upon]

-you become the worst of creatures when you build a masjid over a grave
-the scholars use this hadith to say that a kaffir is allowed to enter a masjid
-they use this to say that a menstruating woman can enter the masjid
-if an unclean kaffir can be in the masjid then a Muslim woman is cleaner than a kaffir

وعنه - رضي الله عنه: أن عمر - رضي الله عنه - مر بحسان ينشد في المسجد، فلحظ إليه، فقال: قد كنت أنشد، وفيه من هو خير منك. متفق عليه

267. Narrated Abu Huraira (RAA): ''Umar (RAA) passed by Hassan when he was reciting poetry in the mosque, so he looked at him (in a disapproving manner). Thereupon Hassan said, 'I used to recite (poetry) in this mosque, in the presence of someone better than you (i.e. the Prophet (صلى الله عليه وسلم)." [Agreed upon]

-the scholars use this to say that masjid can be a place of entertainment and amusement
-they say Hassan (r.a) was brave because he stood up to Umar (r.a)
-this Hassan is the poet of the Prophet ((صلى الله عليه وسلم)not the grandson
-poetry was used to sway people as films are used today

وعنه قال: قال رسول الله - صلى الله عليه وسلم: «من سمع رجلا ينشد ضالة في المسجد فليقل: لا ردها الله عليك، فإن المساجد لم تبن لهذا». رواه مسلم

268. Narrated Abu Huraira (RAA): The Prophet (صلى الله عليه وسلم) said, "If you hear a man announcing in the mosque, about something which he has lost, he should say to him: 'May Allah not return it to you, for mosques are not built for that reason." [Related by Muslim]

-the Prophet used the poet to entertain the people

Burayda said that a man made an announcement in the mosque saying, "Who will find the red camel for me?' The Messenger of Allah, may Allah bless him and grant him peace, said, "May you not find it. The mosques were only built for what they were built for." [Muslim]

-what the man did was makrooh not haraam
-the mosque is not for shouting out and looking for help with lost property
-this red camel in those days is like a Mercedes Benz today

وعنه: أن رسول الله - صلى الله عليه وسلم: «إذا رأيتم من يبيع، أو يبتاع في المسجد، فقولوا: لا أربح الله تجارتك». رواه النسائي، والترمذي وحسنه

269. Narrated Abu Huraira (RAA): The Prophet (صلى الله عليه وسلم) said, "If you see someone buying or selling in the mosque, say to him: 'May Allah not give you any profit in your trading."
[Related by an-Nasa'i and At-Tirmidhi who graded it as Hasan]

وعن حكيم بن حزام قال: قال رسول الله - صلى الله عليه وسلم: «لا تقام الحدود في المساجد، ولا يستقاد فيها». رواه أحمد، وأبو داود بسند ضعيف

270. Narrated Hakim bin Hizam (RAA): The Prophet (صلى الله عليه وسلم) said, "Prescribed legal punishment (Hudud) are not to be carried out in mosques, nor should retaliation be taken in them." [Related by Ahmad and Abu Dawud with a weak chain of narrators]

-the reason for this hadith is because it is dealing with the rules of the masjid
-it can be done in the masjid yard (the punishment)
-you can pray over a dead person in the masjid
-the masjid has many roles.
-the Malikis don't allow janaazah in the masjid

Offering Funeral Prayer in a Mosque: There is no harm in offering funeral prayer in a mosque, if there is no danger of it becoming unclean. This is based on a narration of Muslim from 'Aishah who said: "The Prophet, peace be upon him, offered a funeral prayer for Suhail ibn Baida in the mosque, and the Companions likewise offered funeral prayer for Abu Bakr and 'Umar in the mosque, and no one objected to it, because the funeral prayer is similar to other (formal) prayer. ' Abu Hanifah and Malik do not approve of it, citing a hadith of the Prophet, peace be upon him, to the effect that whoever offers a funeral prayer in the mosque would have nothing (i.e. no reward). This statement not only contradicts the practice of

the Prophet, peace be upon him, and his Companions, but is also a weak hadith due to other reasons. Ahmad ibn Hanbal said: "This is a weak hadith, and is reported through a single transmitter, Salih, the freed slave of Al-Tawamah, and he is an unreliable narrator. Some scholars, however, hold that this hadith of the Prophet, peace be upon him, is sound, and the words, reported by Abu Daw'ud, "Whoever offers a funeral prayer in a mosque would have nothing," mean such a person would not incur any burden (of sin). Ibn Al Qayyim said: 'It was not the usual practice of the Prophet, peace be upon him, to offer a funeral prayer in the mosque. Rather he would usually offer funeral prayers outside the mosque except when for some reason he had to offer it in the mosque. In certain cases he did offer funeral prayer in the mosque, as in the case of Ibn Baida, which shows that funeral prayer may be offered either inside or outside the mosque, but to do so outside the mosque is preferable." [Fiqh-us-Sunnah, Vol 4, Book 62, 4.053]

وعن عائشة - رضي الله عنها - قالت: أصيب سعد يوم الخندق، فضرب عليه رسول الله - صلى الله عليه وسلم - خيمة في المسجد، ليعوده من قريب. متفق عليه

271. Narrated 'A'ishah (RAA): 'Sa'd bin Mu'adh was injured on the Day (battle) of al-Khandaq (Battle of the Trench) and the Messenger of Allah (صلى الله عليه وسلم) pitched a tent in the mosque to be able to visit him (easily). [Agreed upon]

-this hadith says the masjid can be used as a hospital

وعنها قالت: رأيت رسول الله - صلى الله عليه وسلم - يسترني، وأنا أنظر إلى الحبشة يلعبون في المسجد ... الحديث. متفق عليه

272. Narrated 'A'ishah (RAA): 'I saw the Messenger of Allah (صلى الله عليه وسلم) screening me while I was looking at the Abyssinians playing in the mosque (with their spears)..." (part of a Hadith). [Agreed upon]

-Masjid can be used as a place of amusement as per the hadith above
-you can use the masjid for a concert on Eid day etc.

وعنها: أن وليدة سوداء كان لها خباء في المسجد، فكانت تأتيني، فتحدث عندي ... الحديث. متفق عليه

273. Narrated 'A'ishah (RAA): 'A black slave girl had a tent in the mosque (she used to sleep in the mosque), and she used to come to me, and we would talk.' [Agreed upon]

وعن أنس - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «البزاق في المسجد خطيئة وكفارتها دفنها». متفق عليه

274. Narrated Anas Ibn Malik (RAA): Allah's Messenger (صلى الله عليه وسلم) said, "Spitting in the mosque is considered a sin, which is expiated by burying it (the spit)." [Agreed upon]

Spitting in the masjid is haraam

وعنه قال: قال رسول الله - صلى الله عليه وسلم: «لا تقوم الساعة حتى يتباهى الناس في المساجد». أخرجه الخمسة إلا الترمذي، وصححه ابن خزيمة

275. Narrated Anas Ibn Malik (RAA): Allah's Messenger ((صلى الله عليه وسلم)) said, "The Hour will not be established before people vie with one another about (building) mosques." [Related by the five Imams except for At-Tirmidhi. Ibn Khuzaimah graded it as Sahih]

وعن ابن عباس - رضي الله عنهما- قال: قال رسول الله - صلى الله عليه وسلم: «ما أمرت بتشييد المساجد». أخرجه أبو داود، وصححه ابن حبان

276. Narrated Ibn 'Abbas (RAA): Allah's Messenger (صلى الله عليه وسلم) said, "I was not commanded to build high and lofty mosques." [Related by Abu Dawud, and it was rendered authentic by Ibn Hibban]

وعن أنس - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «عرضت علي أجور أمتي، حتى القذاة يخرجها الرجل من المسجد». رواه أبو داود، والترمذي واستغربه، وصححه ابن خزيمة

277. Narrated Anas Ibn Malik (RAA): Allah's Messenger (صلى الله عليه وسلم) said, "The rewards of my followers were presented to me, so much so that even the reward for removing a speck of dust by a person from the mosque (was presented to me)." [Related by Abu Dawud, At-Tirmidhi, and it was graded as authentic by Ibn Khuzaimah]

وعن أبي قتادة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا دخل أحدكم المسجد فلا يجلس حتى يصلي ركعتين». متفق عليه

278. Narrated Abu Qatadah (RAA): The Messenger of Allah (صلى الله عليه وسلم) said, "When one of you enters the mosque, he should pray two Rak'at before he sits down" [Agreed upon]

-you can pray this (greeting of the masjid) at anytime
-even after Asr

THE DEFINITION OF THE WORD MASJID

-This is taken from the root word sajada which means to prostrate
-Allah (swt)'s house is where prostration takes place
-plural is masjid
-the English equivalent is mosque
-some Muslims are offended when you use mosque
-mosque is a Spanish word for mosquito
-the Spanish said they were going to kill the Muslims like a mosquito
-some think it is haram to say *God*
-it can easily be corrupted in to goddess etc

<u>THE VIRTUES OF THE MASJID</u>

1. WHOEVER BUILDS A MASJID FOR ALLAH, ALLAH WILL BUILD A PALACE FOR YOU IN PARADISE

Narrated By 'Ubdaidullah Al-Khaulani: I heard 'Uthman bin 'Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Apostle, "You have talked too much. I heard the Prophet (صلى الله عليه وسلم) saying, 'Whoever built a mosque, (Bukair thought that 'Asim, another sub narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.'" [Sahih Bukhari, Vol 1, Book 8, Hadith #441]

2. ALLAH FORBADE IDLE SPEECH IN THE MASJID

'Ali bin Abi Talhah reported from Ibn 'Abbas concerning this Ayah: [في بيوت أذن الله أن ترفع] (In houses which Allah has ordered to be raised... (An-Nur 24:36)) he said; "Allah forbade idle talk in them."

[This was also the view of 'Ikrimah, Abu Salih, Ad-Dahhak, Nafi' bin Jubayr, Abu Bakr bin Sulayman bin Abi Hathamah, Sufyan bin Husayn and others among the scholars of Tafsir. [Tafsir Ibn Kathir (6/62)]

-based upon surah noor
-you cannot buy and sell in the Masjid
-that is how sacred the masjid is
-you cannot announce lost and stolen property in the Masjid

3. SALAT IN THE MASJID IS 27 TIMES BETTER THAN THE SALAT YOU PRAY AT HOME

'Abdullah ibn 'Umar narrated the Messenger of Allah (صلى الله عليه وسلم) said: "Salah in congregation is twenty-seven times better than Salah prayed individually." [Al-Bukhari (645) and Muslim (650)]

It was narrated from Jabir that the Messenger of Allah (صلى الله عليه وسلم) said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." [Musnad Ahmad (3/397) No. 15306 and Sunan Ibn Majah (2/412) No. 1406]

Abu Hurayra reported that Allah's Messenger (صلى الله عليه وسلم) said, "A salah in this, my mosque is better than a thousand in any other except the Masjid Haram." [Al-Bukhari (1190) and Muslim (1394)]

Abu Huraira (RA) narrated that Allah's Messenger (صلى الله عليه وسلم) said, "Journeys may not be made (for visit) to any mosque but three: Masjid Haram (Bayt Allah), my mosque (Masjid Nabawi) and Masjid Aqsa. [Al-Bukhari (1189) and Muslim (1397)]

4. YOU ARE NOT ALLOWED TO RAISE YOUR VOICE IN THE MASJID

Narrated as-Sa'ib bin Yazid: I was standing in the mosque and somebody threw a pebble at me. I looked and found that he was 'Umar bin al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ta'if." 'Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the masjid of the Messenger of Allah ((صلى الله عليه وسلم))." [Sahih Bukhari (1/101) No. 470]

-Umar was saying that the people of medina are supposed to have better adaab

5. WALKING TO THE MASJID

Buraidah al-Aslami (RA) reported the Prophet (صلى الله عليه وسلم) as saying, "Give glad tidings to those, who walk towards mosques in the dark, of perfect light on the day of Resurrection." [Sunan Tirmidhi (1/435) No. 223, Sunan Abu Dawud (1/154) No. 561, Sunan Ibn Majah (1/499) No. 781]

- walking to the masjid when it is dark increases your barakah

6. YOU SHOULD WEAR YOUR BEST CLOTHING TO THE MASJID

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [] and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). (Al-A'raf 7:31)

7. THE WHOLE WORLD WAS MADE A MASJID FOR THE PROPHET AND HIS FOLLOWERS

Abu Huraira reported that the Messenger of Allah (صلى الله عليه وسلم) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me. [Sahih Muslim, Book 4, Hadith #1062]

Ibn 'Umar said: "Allah's Messenger (صلى الله عليه وسلم) prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at, and above the Ka'bah." [Sunan Tirmidhi (2/177) No. 346 and Sunan Ibn Majah (1/479) No. 746]

8. TO LOVE THE MASJID SECURES ALLAHS LOVE

Abu Huraira narrated the Prophet (صلى الله عليه وسلم) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.' [Al-Bukhari (660) and Muslim (1031)]

9. REAL MEN DO NOT ALLOW BUSINESS TO TAKE THEM AWAY FROM THE MASJID

Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the

torment of the Day of Resurrection). (An-Nur 24:37)

-tafsir: you didn't allow business to take you away from the masjid

10. THE SINCERE BELIEVERS ARE THE MAINTAINERS OF THE MASJID

It is not for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building, etc.), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. (At-Tawbah 9:17)

-if you open a brothel in an area the house prices drop
-if you open a masjid in an area, the house prices go up
-this is where kaffirs are concerned
-they rub their hands in glee
-the masjid is a candle in the dark

Narrated Abu Dhar: I said, "O Messenger of Allah (صلى الله عليه وسلم)! Which mosque was first built on the surface of the earth?" He said, "Al- Masjid-ul-Haram (in Makkah)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time). [Al-Bukhari (3366) and Muslim (520)]

11. WALKING TO THE MASJID GIVES YOU GREAT BARAKAH

It was narrated that Abu Hurayrah (RA) said: The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever purifies himself in his house then walks to one of the houses of Allah in order to perform one of the duties enjoined by Allah, for every two steps he takes, one will erase a sin and the other will raise him one degree in status." [Sahih Muslim (1/462) No. 666]

12. THE MASID IS THE BEST PLACE ON EARTH

The Prophet (صلى الله عليه وسلم) said: "The most beloved of places to Allah is the mosque, and the most detested of places to Allah is the marketplace." [Sahîh Muslim]

-the marketplace is where people lie and cheat
-they will sell you a fake mobile from China and say it is from Japan

It was narrated from ‘Abdur Rahman ibn Shibl (RA) that the Messenger of Allah (صلى الله عليه وسلم) said: “Merchants are the evildoers.” It was said: O Messenger of Allah, has Allah not permitted buying and selling? He said: “Yes, but they speak and tell lies, and they swear oaths and sin (as a result).”

[Musnad Ahmad (3/428) No. 15569, Mustadrak al-Haakim (2/8) No. 2145, Shu'ab al-Eman al-Bayhaqi (6/483) No. 4505; al-Haakim said this hadith has Sahih isnaad but they (Two Shaikhs) did not narrate it; adh-Dhahabi graded this Sahih]

It was narrated from Rifaa’ah ibn Raafi’ (RA) that the Messenger of Allah (صلى الله عليه وسلم) said: “The merchants will be raised on the Day of Resurrection as evildoers, apart from those who fear Allah and are honest.” [Sunan al-Tirmidhi (3/507) No. 1210, Sunan al-Darime (2/322) No. 2538, Sunan Ibn Majah (3/277) No. 2146, Ibn Hibban (11/276-277) No. 4910, Mustadrak al-Haakim (2/8) No. 2144; Abu Esa said: It is hasan saheeh. al-Haakim said this hadith has Sahih isnaad but they (Two Shaikhs) did not narrate it; adh-Dhahabi graded this Sahih]

THE ROLE OF THE MASJID

The roles of the masjid are many and diverse

1) A PLACE TO WORSHIP ALLAH

-to pray the five daily prayers and to establish Jumuah
-for males and females over seven years
-young ones also if they can behave themselves
-for all races and tribes

Ibn Umar narrated: "One of Umar's wives used to pray fajr and `isha' in congregation in the mosque. She was asked, `Why do you go out (to the mosque) when you know that `Umar dislikes this and is a jealous man?' She said, `What is stopping him from forbidding me (to do so)?' He said, `The words of the Messenger of Allah (صلى الله عليه وسلم): 'Do not prevent the female servants of Allah from attending the mosques of Allah.'" [Musannaf Ibn Abi Shaybah (2/156) No. 7608 and al-Sunan al-Kubra al-Bayhaqi (3/189) No. 5370]

Narrated By Salim bin 'Abdullah: My father said, "The Prophet (صلى الله عليه وسلم) said, 'If the wife of any one of you asks permission (to go to the mosque) do not forbid her." [Al-Bukhari (5238) and Muslim (442)]

Ibn Umar narrated the Messenger of Allah (صلى الله عليه وسلم) said: “Do not prevent your women from going to the mosques, although their houses are better for them." [Sunan Abu Dawud (1/155) No. 567 and Musnad Ahmad (2/76) No. 5468]

-some Muslims forbid their wives
-there are no facilities for women
-these men are insecure

2) THE MASJID IS A PLACE FOR SOCIALISING

3) THE MASJID IS A PLACE FOR DAWAAH TO NON MUSLIMS

-you should have a daee to invite people to Islam
-In Swaziland, everyday you would have school buses of kids
-come to the masjid to ask questions about Islam
-the king makes it compulsory in school to study Islam

-the masjid is a center for dawaah
-it should be an active masjid with a paid daee

4) THE MASJID IS A PLACE OF CELEBRATION

-For Walima, Aqiqa and Eid if the weather is bad
-you may have to pray 3 or 4 Salat to accommodate the crowd if it is Eid
-the s
Sunnah is not to pray Eid in the Masjid
-you pray it in the park
-if the weather is bad you pray it in the Masjid

5) THE MASJID IS A PLACE FOR PLAY AND AMUSEMENT

وعنها قالت: رأيت رسول الله - صلى الله عليه وسلم - يسترني، وأنا أنظر إلى الحبشة يلعبون في المسجد ... الحديث. متفق عليه

272. Narrated 'A'ishah (RAA): 'I saw the Messenger of Allah (صلى الله عليه وسلم) screening me while I was looking at the Abyssinians playing in the mosque (with their spears)..." (part of a Hadith). [Agreed upon]

6) THE MASJID IS A PLACE TO HOLD SHURA MEETINGS

-to discuss the affairs of the Ummah and sign treaties

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

7) THE MASJID IS A COURTHOUSE TO ARBITRATE BETWEEN PARTIES

The Masjid used to be a place where judges would convene to settle disputes and look into complaints. Imam Bukhari mentioned in his sahih (authentic collection of ahadith) chapter of "Asking a debtor to repay what he owes, and catching the debtor in the Masjid." and there are many other evidences backing this and there are no differences of opinion among the various Islamic mathaheb concerning this.

-legal rulings were delivered in the masjid

8) THE MASJID IS A PLACE TO TREAT CASUALTIES AFTER A BATTLE

وعن عائشة - رضي الله عنها - قالت: أصيب سعد يوم الخندق، فضرب عليه رسول الله - صلى الله عليه وسلم - خيمة في المسجد، ليعوده من قريب. متفق عليه

271. Narrated 'A'ishah (RAA): 'Sa'd bin Mu'adh was injured on the Day (battle) of al-Khandaq (Battle of the Trench) and the Messenger of Allah (صلى الله عليه وسلم) pitched a tent in the mosque to be able to visit him (easily). [Agreed upon]

-some Masjids have Swimming Pool and Table Tennis

9) THE MASJID IS A PLACE TO EDUCATE THE UMMAH WITH REGARDS TO THE DEEN

10) THE MASJID IS USED TO RECIEVE DELEGATIONS FORIEGN

11) THE PLACE WHERE SPOILS OF WAR ARE DISTRUBUTED

12) IT CAN BE USED AS A DETENTION CENTER

-temporary detention center

'Amr b. 'Auf, who was an ally of Banu 'Amir b. Luwayy (and he was one amongst them) who participated in Badr along with Allah's Messenger (way peace be upon him) reported that, Allah's Messenger (may peace be upon him) sent Abu Ubaida b. Jarrah to Bahrain for collecting Jizya and Allah's Messenger (صلى الله عليه وسلم) had made a truce with the people of Bahrain and had appointed 'Ala' b. Hadrami and Abu Ubaida (for this purpose). They came with wealth from Bahrain and the Ansar beard about the arrival of Abu Ubaida and they had observed the dawn prayer along with Allah's Messenger (may peace be upon him), and when Allah's Messenger (صلى الله عليه وسلم) had finished the prayer they (the Ansar) came before him and Allah's Messenger (صلى الله عليه وسلم) smiled as he saw them and then said: I think you have heard about the arrival of Abu Ubaida with goods from Bahrain. They said: Allah's Messenger, yes, it is so. Thereupon he said: Be happy and be hopeful of that what gives you delight. By Allah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches way be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them and these may destroy you as these destroyed them. [Sahih Muslim, Book 42, Hadith #7065 & Sahih Bukhari, Vol 4, Book 53, Hadith #385]

وعن أبي هريرة - رضي الله عنه - قال: بعث النبي - صلى الله عليه وسلم - خيلا، فجاءت برجل، فربطوه بسارية من سواري المسجد. الحديث. متفق عليه

266. Narrated Abu Huraira (RAA): 'The Prophet (صلى الله عليه وسلم) sent some horses (i.e. horsemen), who brought back a man (they had captured). They tied him to one of the pillars of the Mosque.'[Agreed upon]

13) THE MASJID IS A HOME FOR THE HOMELESS AND THE WAYFARER

Imam Bukhari reported that the Messenger of Allah (صلى الله عليه وسلم) reserved a corner of the Masjid as a shelter for the poor who were known as the people of As-Suffah. Imam Bukhari reported that "Abdullah Ibn-Umar used to sleep in the Masjid of the Messenger of

Allah (صلى الله عليه وسلم) when he was still young.

وعنها: أن وليدة سوداء كان لها خباء في المسجد، فكانت تأتيني، فتحدث عندي ... الحديث. متفق عليه

273. Narrated 'A'ishah (RAA): 'A black slave girl had a tent in the mosque (she used to sleep in the mosque), and she used to come to me, and we would talk.' [Agreed upon]

-you should sleep in the masjid in a sleeping bag
-you cannot have bodily fluids dripping on the masjid floor

14) THE MASJID IS A PLACE WHERE THE POOR AND DESTITUTE CAN COME FOR ASSISTANCE

-the imam should distribute this

Imam Muslim and Imam An-Nisa'i extracted from the hadith of Abu Hazim Salman Al-Ashja'i that the Messenger of Allah (صلى الله عليه وسلم) has permitted the needy person to seek help in the Masjid. Imam Abu Dawud has also included in his works a special chapter entitled "The chapter of Mas'ala (request) in the Masjid. Reported that the Messenger of Allah (صلى الله عليه وسلم) said, "Has any of you fed a needy person today?" Abu Bakr said, "I entered the Masjid and I saw a man in there begging, Abd Al-Rahman had a loaf of bread in his hand so I took it and gave it to him."

-the rich should give
-the imam should be fair

15) A PLACE FOR POETRY AND PUBLIC SPEAKING

Imam At-Tirmidhi and Imam Al-Hakem related a hadith on the authority of A'isha, who said, "The Messenger of Allah (صلى الله عليه وسلم) used to provide Hassan with a pulpit in the Masjid from which he would lampoon the disbelievers."

Narrated Hassan ibn Thabit Al-Ansari, "I asked Abu Hurayrah: By Allah! Tell me the truth whether you heard the Prophet (صلى الله عليه وسلم) saying, "O Hassan! Reply on behalf of the Messenger of Allah (صلى الله عليه وسلم) O Allah! Help him with Al-Quds."

Abu Hurayrah said, "Yes". Imam Ahmad reported on the authority of Jabir ibn Samra, who said, "I witnessed the Messenger of Allah (S.A.W.) more than once sitting in the Masjid while his Sahabah would recollect poetry and things from the times of jahiliyyah, he

(S.A.W.) would sometimes share a smile with them."

Imam At-Tirmidhi also reported on the authority of Jabir ibn Samra, who said, "I sat with the Messenger of Allah (S.A.W.) more than once, his Sahabah would recite poetry and recollect things from the times of jahiliyyah, he (S.A.W.) would keep silent, and sometimes he would share a smile with them."

وعنه - رضي الله عنه: أن عمر - رضي الله عنه - مر بحسان ينشد في المسجد، فلحظ إليه، فقال: قد كنت أنشد، وفيه من هو خير منك. متفق عليه

267. Narrated Abu Huraira (RAA): ''Umar (RAA) passed by Hassan when he was reciting poetry in the mosque, so he looked at him (in a disapproving manner). Thereupon Hassan said, 'I used to recite (poetry) in this mosque, in the presence of someone better than you (i.e. the Prophet (صلى الله عليه وسلم)." [Agreed upon]

16) A PLACE FOR SIESTA AND RELAXATION

Imam Bukhari and Imam Muslim reported that Ubad ibn Tamim narrated on the authority of his uncle that he saw the Messenger of Allah (صلى الله عليه وسلم) lying down in the Masjid. Imam Ahmad, An-Nisa'i and Abu Dawud reported on the authority of Abdullah Ibn - Umar that he said, "During the lifetime of the Messenger of Allah (صلى الله عليه وسلم) we used to sleep in the Masjid and have siestas when we were young."

Imam Bukhari also related a hadith stating that the Messenger of Allah (صلى الله عليه وسلم) came to the Masjid while Ali was asleep in there and his garment fell off his side and got covered in dust; the Messenger of Allah (صلى الله عليه وسلم) wiped the dust off and said to Ali, "Get up Abu Turab (father of dust)." We gather from these texts that the Messenger of Allah (صلى الله عليه وسلم) and the Sahabah used to rest and sleep in the Masjid in deferent octagons.

And Imam Bukhari also mentioned in his sahih chapter of "Sleeping of a woman in the Masjid."

17) A MEANS TO SEEK ALLAH'S LOVE

Imam Bukhari, Imam Muslim and Imam Ahmad reported that the Messenger of Allah ((صلى الله عليه وسلم)) said, "He who frequently goes to the Masjid, Allah would prepare a quarter for him in Heaven each time he came and went.

"Imam Bukhari, Imam Muslim reported that the Messenger of Allah

(صلى الله عليه وسلم) said,
"Seven categories of people will be in the shade of Allah on the day where there will be no shade except His: (One of them) A man his heart attached to the Masjid."

Imam Muslim reported that the Messenger of Allah (صلى الله عليه وسلم) said, "He who purified himself at home then walked to one of Allah's Houses to perform one of Allah's commands, each one of his steps would wipe out a sin and the other would increase his rewards."

-by going to the masjid, Allah loves you

18) A PLACE TO HOLD EMERGENCY MEETINGS WHEN THE UMMAH IS FACED WITH A CRISIS

Sad bin Muadh Al-Ansari got up and said, "O Allah's Apostle! By Allah (صلى الله عليه وسلم), I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it.

"On that, Sad bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sad (bin Muadh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sad (bin Muadh) got up and said to Sad bin 'Ubada "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. [Sahih Bukhari, Vol 6, Book 60, Hadith #274]

-e.g. when the hypocrites accused Aisha of having an affair
-even though the sahabah were pious, tribalism came into them
-and they were going to fight over this issue

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet (صلى الله عليه وسلم)) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

-another crisis dealt with was the makhzoomia woman issue

'A'isha reported that Quraysh were concerned with the case of a Makhzumi woman who had stolen something and they said, "Who will speak to the Messenger of Allah (صلى الله عليه وسلم)about her?" They said, "Who is bold enough to do it except Usama ibn Zayd, the beloved of the Messenger of Allah?" Usama spoke to him and the Messenger of Allah (صلى الله عليه وسلم)said, "How can you intercede when it is a case of one of the legal punishments of Allah Almighty?" Then he stood up and spoke and said, "Those before you were destroyed because when a noble among them stole, they let him be, but when the weak among them stole, they carried out the legal punishment on them. By Allah, if Fatima the daughter of Muhammad were to steal, I would cut off her hand." [Al-Bukhari (3475) and Muslim (1688)]

-when you build a masjid it should be for the sake of Allah
-don't build the masjid and turn it into masjid diraar
-make sure the masjid is built with the right intention
-lot of masjids allow MPs etc. to come to the masjid and preach democracy

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warned against Allah and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. (At-Tawbah 9:107)

-you will get no blessings for a masjid built and used for purposes
-other than the pleasure of Allah
-they swear the intention is to spread Islam
-make sure it doesn't turn out to be masjid diraar

Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature]. (At-Tawbah 9:108)

-do not stand up in masjids built for diraar
-you cannot go to the janazah of these people
-you can only go to the janaza of true Muslims
-most of the masjids in the West are masjid diraaar
-they dance to the tune of the FBI the MI5
-they cooperate in spying on the ummah

QUESTIONS AND ANSWERS SESSION

QUESTION 1:

In regards to not being able to announce something lost or stolen in the masjid, what should one do in case someone lost their keys or wallet while in the masjid or shoes were stolen?

ANSWER_1:

-If it was a cell or wallet that is a different case
-the man didn't lose his camel in the masjid
-if you lost your phone the imam has to ask you about the phone
-for you to describe it
-it is different if you forgot your watch after wudu
-the imam can ask the congregation
-this happened in the masjid

QUESTION 2:

Can dominoes be played, and is it inside the masjid that is can be played?

ANSWER_2:

-You can play dominoes if there is not money involved and raising of voices
-all games can be played in the masjid once no money is involved
-backgammon is not allowed
-backgammon is haraam

QUESTION 3:

Is it a Sunnah to wrestle in the Masjid?

ANSWER_3:

-there is nothing to say that it is haraam
-things like wrestling and karate are better done outside the masjid
-wrestling is a Sunnah

QUESTION 4:

The closest masjid to my house is a Bosnian masjid and every Saturday they have plain music in the masjid and young girls dancing in groups, it’s a whole family gathering. I asked the imam, he said music is halal under certain conditions, and we are trying our best. Is this a valid excuse since they are a European community?

Answer 4:

-This masjid are Goofy soofis and they play music in their masjids
-all these masjids are masjid diraar because they are maintained
-by people who do not have correct aqeeda
-they preach democracy and spy for the kufaar
-if you pray in this masjid your salah is still accepted
-because you are a victim of circumstances